

CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & WILLIAMS.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

HARTFORD, FRIDAY MORNING, AUGUST 21, 1840.

NO. 23.

SEVENTEENTH ANNUAL MEETING OF THE CONNECTICUT BAPTIST CONVENTION.

Held at Essex, June 9th and 10th, 1840.

ELEVENTH ANNUAL MEETING OF THE CONN. BAPTIST SABBATH SCHOOL SOCIETY. REPORT OF THE BOARD.

(Concluded.)

There are connected with this Society 60 Schools, only part of which have reported; 84 Superintendents; 700 Teachers; 3000 Scholars; 7,600 Volumes in their Libraries; between 5 and 600 in Bible Classes, (about 50 S. S. Publications taken by the Schools.) The number who have professed religion during the year, is not definitely reported.

In conclusion, the Board would respectfully solicit the fervent prayers and hearty co-operation of the Churches, to enable them to accomplish the delightful yet arduous duties assigned them.

All of which is respectfully submitted,

B. COOK, Jr. Secretary.

TREASURER'S REPORT.

THE CONNECTICUT BAPTIST SUNDAY SCHOOL SOCIETY IN ACCOUNT WITH JOSEPH W. DIMOCK, TREASURER.

1839.			
June 12.	To cash paid Rev. B. Cook, Jr.,	\$2 35	
Aug. 13.	" Rev. B. Cook, Jr.,	15 00	
"	" P. Canfield, for Printing,	10 67	
Sept. 13.	" Rev. B. Cook, Jr.,	8 00	
" 19.	" Hurlbut & Williams, for Printing,	8 75	
Oct. 2.	" Rev. B. Cook, Jr.,	15 00	
"	" Cash in hands of Treasurer,	16	
		\$59 93	

CR.

1839.	By Cash from G. Rogers, the former Treasurer,	58 90
June 12.	" Church in Norwalk, by C. W. Watrous,	1 03
		\$59 93

After a pleasant and interesting session, the Society adjourned, to meet in the First Baptist Church in Hartford, immediately after the Anniversary of the Conn. B. E. Society, in June, 1841. Brother Thresher prayed.

ALBERT DAY, President.

B. COOK, Jr. Secretary.
Essex, June 13, 1840.

FOURTH ANNUAL MEETING

OF THE

Connecticut Baptist Education Society.

The Society met in the Baptist Meeting House in Essex, on Thursday June 11th, 1840.

The President being absent, Rev. G. B. Atwell, one of the Vice Presidents, took the Chair. The Secretary being absent, N. A. Reed was appointed Secretary pro tem. Prayer was offered by Brother J. H. Linsley.

No Report was received from the Secretary.

The Treasurer's Report was then read and adopted.

A Committee to nominate the officers of the Society for the ensuing year, was appointed, consisting of Brethren P. Brockett, J. H. Linsley, W. Denison.

The following resolution was presented and adopted.

Resolved, That any member or members of this Convention being present at the Annual Meeting of the American and Foreign Bible Society, shall be considered our delegates upon presenting a copy of our Minutes containing his name.

Committee on nominations reported,—the report was accepted and the following list of officers were chosen.

Rev. A. Parker, President.
Rev. W. G. Miller, Vice Presidents.
Rev. G. B. Atwell, Vice Presidents.
Rev. N. Wildman, Secretary.
Rev. H. Miller, Secretary.
Dea. Joseph B. Gilbert, Treasurer.

Trustees—E. Loomis, J. S. Eaton, D. T. Shailer, I. Atkins, B. Cook, Jr., S. Shailer, F. Wightman, F. Darrow, W. Bentley, O. Allen.

Adjourned to meet in Connection with the Convention in Hartford, on the second Tuesday of June next. Prayer by James J. Woolsey.

N. A. REED, Secretary pro tem.

[Secretary's address, H. Miller, Meriden, Conn.]

TREASURER'S REPORT.

THE CONNECTICUT BAPTIST BIBLE SOCIETY IN ACCOUNT WITH JOSEPH B. GILBERT, TREASURER.

1839.			
June 12.	To paid Secretary's bill postage,	\$1 00	
" 17.	" To loss on Counterfeit and uncurrent money,	3 56	
Aug. 6.	" Bill printing Minutes,	7 50	
April 20.	" Cash paid Dea. Wm. Colgate, Treasurer of the American and Foreign Bible Society,	956 00	
		\$968 06	

CR.

1839.	By amt received in June last and published,	\$843 72
July 9.	" Of Rev. Silas Ambler,	1 00
"	" Lovel Hartwell,	5 00
July 20.	" Third Church in Groton,	50
" 25.	" Capt. Stephen Smith, hand Rev. Wm. Bentley,	5 00
Aug. 21.	" Church and So. Andover, hand Dea. Lyman,	50
" 26.	" Ezekiel Atwood,	3 00
Oct. 10.	" Stafford Baptist Bible Society,	8 75
Nov. 12.	" Of E. W. Clark, Executor on the Estate of Mrs. Sarah W. Warner, of Newington, (deceased,) it being her bequest to the Bap. Bible Society,	50 00
Dec. 3.	" Nathan Platt, Waterbury, hand Rev. H. Wooster,	2 25
1840.		
Feb. 6.	" Colchester, and East Haddam Church, hand Rev. Augustus Bolles,	2 50
March 2.	" Mrs. Ruth Hubbard, 1st Church Middletown,	5 00
" 16.	" Ira Loomis, Windsor,	4 00
April 20.	" Interest accruing on funds in Treasury,	41 84
		\$968 06

1840.			
June 12.	By am't from East Lyme Church, hand Rev. Wm. Palmer,		\$3 44
"	" North Lyme, formerly 2d Lyme hand Rev. E. Loomis,		14 75
"	" Colchester, and Bozrah Bible So. hand Rev. B. G. Goff,		16 07
"	" Chester Church, hand John Parker,		4 24
"	" Rev. A. Gates,		2 00
"	" Female prayer Meeting, New London Church,		8 00
"	" Haddam Church, hand Rev. F. Wightman,		19 51
"	" Rev. Frederic Wightman,		1 00
"	" Thompson Church Bible Society,		3 50
"	" First Church Saybrook Bible So. hand Rev. P. Brockett,		6 75
"	" James Elliot, Hampton,		1 50
"	" R. V. Lyon,		1 00
June 12.	By am't from Groton, hand Rev. I. R. Steward,		30 00
"	" 2nd Church in Groton Church Bible Society, hand Rev. N. Wildman,		9 25
"	" First Church Groton, hand Rev. E. Denison,		23 75
"	" Third Church Groton, hand Rev. E. Denison,		5 00
"	" Preston Church, hand Rev. N. E. Shailer,		10 00
"	" Rev. William A. Smith, Agawam, Mass.,		2 00
"	" Members of Bridgeport Church, viz. Mrs. S. W. Sullivan, \$1. Miss Hannah Nichols, \$5. Miss Sarah E. Whitney, \$1.		7 00
"	" From 2 Sabbath School Scholars in Bridgeport,		67
"	" First Church in Middletown, hand E. L.H. Chamberlain,		3 50
"	" Ladies' Benevolent So. East Lyme, hand Isaac Cookins,		12 62
June 20.	" Willington Church, hand H. Rider, Esq.,		7 23
" 25.	" Dea. L. Hartwell, New Marlborough, hand Rev. S. Ambler,		5 00
July 1.	" Stafford Church, hand Dea. Benj. Gold,		7 05

CONNECTICUT BRANCH

OF THE

BAPTIST GENERAL TRACT SOCIETY.

The Eleventh Annual Meeting of this Society, was held in the Meeting House of the Baptist Church in Essex, June 11th, 1840. Rev. W. Denison, President of the Society took the chair; and Brother C. S. Weaver offered prayer.

The Secretary being absent no report was received. Appointed N. A. Reed, Secretary pro tem.

The following resolution was presented by Brother A. Parker, accompanied by appropriate remarks, and unanimously adopted.

Resolved, That this Society regard with deep interest and decided approbation, the recent modification of the Baptist General Tract Society, so as to constitute it a Baptist Sabbath School and Publication Society; and that under this organization the Society has strong claims upon a greatly increased patronage in our churches.

Appointed a committee to nominate officers for the ensuing year, consisting of Brethren A. Parker, P. Brockett and J. H. Linsley.

The Treasurer's report was read and accepted.

The following Brethren were chosen as County Agents, viz. Hartford County, N. A. Reed; New Haven County, D. T. Shailer; New London County, E. Loomis; Fairfield County, W. Denison; Windham County, Bela Hicks; Litchfield County, T. A. Benedict; Middlesex County, P. Brockett; Tolland County, S. Barrows.

The Committee to nominate officers reported the following, when it was voted, that the nomination be adopted.

Rev. W. Denison, President.
Rev. H. R. Knapp, Vice Presidents.
Rev. E. C. Ambler, Vice Presidents.
Rev. J. J. Woolsey, Secretary.
Mr. J. W. Dimock, Treasurer.
Dea. J. B. Gilbert, Auditor.

Trustees—T. C. Teasdale, A. Gregory, W. Montgomery, P. Barnum, W. G. Miller, and D. C. Haynes.

Brother J. H. Linsley prayed. Voted to adjourn.

N. A. REED, Secretary pro tem.

[Secretary's address, J. J. Woolsey, Norwalk, Conn.]

TREASURER'S REPORT.

CONNECTICUT BAPTIST TRACT SOCIETY IN ACCOUNT WITH JOSEPH W. DIMOCK, TREASURER.

1839.			
Aug. 14.	To Cash paid P. Canfield, per order,	\$5 33	
" 23.	" Printing Minutes,	5 00	
1840.			
Jan. 7.	" Postage,	18	
Feb. 8.	" Treasurer's Book,	18	
" 17.	" General Tract So. from Deep River Church, for Valley Fund,	10 00	
"	" Second Church in Lyme, for Foreign Distribution,	5 00	
"	" Mrs. Nathan Platt,	2 25	
May 6.	" From Deep River Church for Valley Fund, and received by the former Treasurer in June 1839,	10 00	
"	" Church in Weston,	6 00	
"	" Missionary Society,	2 25	
"	" Mrs. Richards of Brooklyn,	25	
"	" Church in Killingworth,	1 00	
"	" Weston, by W. Denison,	50	
"	" Cash in hands of Treasurer,	66 53	
		\$114 48	

CR.

1839.	By cash from 2d Church Groton, hand N. E. Shailer,	\$10 00
June 12.	" Preston Church,	5 00
"	" Willington Church,	3 36
"	" Second Church Danbury,	5 35
"	" 2d Church Lyme for Foreign distribution,	5 00
"	" Warren Church,	75
"	" Miss Hannah Nichols Bridgeport,	5 00
"	" Lebanon Church,	5 62
"	" Rev. C. C. Williams,	1 00
"	" Litchfield County,	5 50
"	" Rev. Alfred Gates,	1 00
"	" Female Missionary Society Weston,	1 50
"	" Church in Weston,	5 62
"	" Friend in Weston,	7 50
"	" Deep River Church, last installment of 25,000 plan, Valley Mississippi,	2 00
"	" Mrs. Ruth Platt, Waterbury, for Foreign distribution,	2 25
Aug. 19.	" Church in Tolland,	2 37
"	" Willington Church,	5 02
"	" Church in Stafford,	3 55
"	" Church in Mansfield,	2 16
"	" Church in Andover,	2 00
Feb. 26.	" Mrs. Ruth Hubbard,	1 00
March 18.	" Ira Loomis,	1 00
1840.		
May 6.	" From J. G. Bolles, from the Estate of the Rev. Matthew Bolles, the former Treasurer,	18 69
		\$114 48

STATISTICAL TABLE.

HARTFORD ASSOCIATION.

CHURCHES.	PASTORS.	CLERKS.	BAP.	TOTAL.
1st Suffield,	N. A. Reed,			107
1st Litchfield,				69
Manchester and Vernon,				41
Bloomfield,	G. B. Atwell,		2	161
Canton,	J. S. Eaton,		1	372
1st Hartford,	Silas Root,		1	19
Esfield,	Rufus Babcock,		3	133
1st Colebrook,	E. Doy,		1	24
2d Colebrook,	E. Doy,			67
Cornwall,				1
New Hartford and Burlington,	O. Allen,			53
East Windsor,	S. Ambler,		1	85
Norfolk,				24
2d Litchfield,	William Reid,			50
Marlborough,				20
Wethersfield,				41
Roxbury,				108
Warren,	H. S. Haven,			62
Berlin,	G. Robins,			310
Avon,	Dwight Ives,			219
2d Suffield,			48	68
2d Hartford,			8	
Tarville,			28	
23 Churches.	13 Pastors,	Not in Minutes.		93
Next meeting with 2d Baptist Church, Suffield.				2049
		Wm. Reid, Clerk of Association.		

NEW HAVEN ASSOCIATION.

CHURCHES.	PASTORS.	CLERKS.	BAP.	TOTAL.
Southington,	Harvey Miller,	R. Dickinson,	2	186
Meriden,	H. Bradley,	H. Bradley,	3	177
1st Middletown,	D. C. Haynes,	A. Beckwith,	8	303
2d Middletown,	Wm. Dickins,	S. Miner,	2	61
Waterbury,	A. D. Watrous,	T. Porter,	9	143
3d Middletown,	W. Bentley,	A. Doolittle,	1	51
North Haven,	John Noye,	M. F. Robinson,	18	376
West Haven,	T. C. Teasdale,	M. Moulthrop,	3	173
Wallingford,	Francis Hawley,	S. B. Cone,		73
Woodbridge and Salem,		A. Collins,		47
Clinton,	James Hepburn,	George Carter,		147
Bristol,	Simon Shailer,	R. Atkins,	3	109
Deep River,	R. Jennings,	C. W. Snow,	1	35
Milford,		A. Clark,	3	22
Brantford,	Davis T. Shailer,			52
15 Churches.	12 Pastors.			1995
Total.				1995
		Henry Wooster, Clerk of Association.		

NEW LONDON ASSOCIATION.

CHURCHES.	PASTORS.	CLERKS.	BAP.	TOTAL.
1st Waterford,	Francis Darrow,		2	322
East Lyme,	Wm. Palmer,		4	166
1st Saybrook,	Pierpont Brockett,		1	82
Colchester,	Benjamin G. Goff,		48	35
Salem,				216
Norwich,	M. G. Clark,		7	350
New London,	H. R. Knapp,		2	159
Lebanon,	Nathan Wildman,			46
Colchester and East Haddam,	J. B. Ballard,		1	95
North Lyme,	Ebenezer Loomis,		1	147
2d Saybrook,	W. G. Miller,		3	100
Haddam,	Frederic Wightman,		4	147
Montville,	W. A. Smith,		3	39
Hadlyme,	Benjamin G. Goff,		3	65
Bozrah,	John Paine,		2	72
Chester,	A. H. Taylor,		1	66
2d Waterford,	Alfred Gates,		7	25
Colchester Boro',	A. Bolles,			
East Haddam,				
19 Churches.	16 Pastors.	Not in Minutes.		104
Next meeting with 3d Church in Groton.				2243
		Wm. Palmer, Clerk of Association.		

STONINGTON UNION ASSOCIATION.

CHURCHES.	PASTORS.	CLERKS.	BAP.	TOTAL.
1st Groton,	J. G. Wightman,		4	183
1st N. Stonington,	Charles Randall,		1	178
2d Groton,	I. R. Steward,		1	442
2d N. Stonington,	Levi Meech,		9	185
Stonington Boro',	J. S. Anderson,		9	153
Plainfield,				90
Sterling,	Peleg Peckham,		2	117
Preston,	N. E. Shailer,			169
Packerville,	Tubal Wakefield,			126
31 N. Stonington,				169
Anguilla,	Erastus Denison,		2	94
Voluntown,	C. S. Weaver,		29	115
13 Churches.	10 Pastors.	Not in Minutes.		47
Next meeting with 3d Church in Groton.				2041
		E. Denison, Clerk of Association.		

ASHFORD ASSOCIATION.

CHURCHES.	PASTORS.	CLERKS.	BAP.	TOTAL.
1st Ashford,	Alvin Bennett,	Daniel Knowlton,	2	44
Bela Hicks,	Charles Crawford,			156
2d Woodstock,	James Grow,	Allen B. Price,		57
2d Ashford,	Ezekiel Skinner,	Charles Snell,		34
3d Ashford,	A. E. Green,	Joseph Burley,		76
Thompson,	James Smith,	Guy Kingsley,	4	311
Pomfret,	Warren Cooper,	Benjamin Brown,		140
Killingly,	Nicholas Branch,			128
Stafford,	W. Munger,		4	117
Hampden,	P. F. Lyon,	James P. Davis,		146
Mansfield,	Henry Bromley,	Milena Crane,	6	146
Andover,	J. B. Ballard,	Nathan Lyman,	2	73
Tolland,	Sylvester Bartows,	Wm. A. Sumner,	1	42
Brooklyn,	B. N. Harris,	Eleazar Mather,	1	52
Willimantic,	John B. Guild,	C. W. A. Warren,	2	149
Willington,	E. Cushman,	Joseph Merrick,		227
16 Churches.	13 Pastors.			26
Next meeting with 1st Baptist Church, Ashford.				1788
		S. Barrows, Clerk of Association.		

FAIRFIELD COUNTY ASSOCIATION.

CHURCHES.	PASTORS.	CLERKS.	BAP.	TOTAL.
Stratfield,	Enoch E. Chase,	J. W. Nichols,		40
1st Stamford,	James M. Suckney,	H. Little,		120
1st Danbury,	Lucius Atwater,	Thomas Sherwood,		46
2d Danbury,	Addison Parker,	W. F. Olmsted,	3	172
Newtown,	James Mallory,	J. Nichols, Jr.		57
2d Stamford,		D. Youngs,		30
Weston,	Wm. Denison,	D. Silliman, Jr.	9	220
Reading,	John H. Waterbury,		2	56
Norwalk,	J. J. Woolsey,	J. Arnold,	6	61
Bridgeport,		R. Whitney,	14	103
10 Churches.	8 Pastors.			
Next meeting with 2d Church, Danbury.			Total. 34	905
J. W. EATON, Clerk of Association.				

at once for Chet'ing's village, and spend the Sabbath there. We experienced quite a severe shock of an earthquake last night. The house where we slept shook as though it would fall to the ground. The Karens were greatly alarmed, and thought the end of the world had surely come.

27. Newville. Mrs. V.'s health is gradually improving. The Karens in the neighborhood of the Christians were so much alarmed at the earthquake, that in one village they held a consultation on the subject of coming down at once, even in the night, to be baptized. As the shaking subsided, however, they concluded to wait till morning; when, thinking themselves a little removed from danger, their fears and their religion all vanished together. They still say, however, that if the earth shakes again, they shall not dare to wait any longer.

31. Baptized four.
April 1. Started for Chet'ing'sville,* by the way of Maulmain.

21. Baptized five converts, making a hundred and forty Karens baptized in the vicinity of Maulmain, since we came into the country; and two hundred and fifty one from the commencement of the work among the Karens in this neighborhood.

23. Left our beloved jungle for the rains.

May. 26. Baptized two members of the school—one an interesting young man from the Shyan Karens. He returned with the assistants I sent to that region. They succeeded in establishing a school, and one of them, with the young man above mentioned, came back to make some arrangements for his family, and return and spend the rains. On his return, however, he found the Karens in such a state of alarm in consequence of some threats of the Shyan government, that he judged it prudent to break up the school and leave. I also failed in establishing a school in another section from the same cause. The school here is doing well. It contains about the same number of pupils we had last year at this time. But we cannot continue to receive more scholars, as we did last year, for the state of Mrs. V.'s health will not allow it.

Ko Chet'ing—Death of David Jones.

July 16. Left on an excursion to Chet'ing's-ville and Te-no bo.

25. Returned and found Mrs. V. slowly recovering from severe indisposition. During my absence I was comforted in witnessing the adherence of the Christians to their professions of attachment to Christ. Ko Chet'ing contributes not a little to the steadfastness and consistency of deportment of the converts. He controls them with admirable skill and judgment. One little instance of his management I will mention. A number of buffaloes belonging to an unconverted neighbor, broke into the enclosure of one of the Christians, and did considerable damage. The man was greatly enraged, and was going over to insist that Ko Chet'ing should prize the damages, and require the owner of the buffaloes to pay the full amount. K. C. knowing it would be useless to say any thing to him while he was angry, kept out of his way the whole day. Just at night he returned; and without giving himself time to take his accustomed meal, at once rang the gong for worship. The church assembled; and he preached a rousing sermon to them on Christian forbearance. The effect was just what he anticipated. The whole church, and even the man himself, were ready to respond to the sentiments he had expressed—that it is better to suffer wrong than to do wrong. He then went to the owner of the buffaloes, and admonished him to take care of them in future, and thus ended the whole affair.

Aug. 18. Baptized five of the children of the school. Mrs. V. still very feeble. Her physician has ordered her to Amherst for a change of air and sea bathing. We have been obliged to dismiss a number of the children of the school on account of the state of her health. Br. and sister Abbott have recently moved into our house, so that though we go to Amherst, we shall not be obliged to dismiss the school.

23. Left for Amherst, leaving the school in charge of Br. and sister A. My time will now be wholly given to the revision of James, I and 2 Peter, &c., for the press.

Sept. 20. Returned to Maulmain. Mrs. V.'s health considerably improved.

22. Baptized another of the young men belonging to the school.

24. Closed our school to-day, and the children have returned to their parents. Have just heard of the death of David Jones, a Karen boy, who had lived in the families of Brn. Boardman, Bennett, and Howard, and at last came to live in our family. He could speak, read, and write the English and Burman languages tolerably well; Burman, even better than he could Karen. A little before his death he called his young friends, told them he should die, and exhorted them to live worthy of their profession, and requested them to pray that he might have a safe and speedy exit into the presence of his Savior.

* Formerly written "Ko Chet'ing's village." There is no reason for naming this village New Chummarah. If either of the Christians should have that name, it is Booth, upon the Ataran. But I see no reason for this, there being no name of that kind known in the Karen jungle.

LETTER OF MRS. WADE, DATED TAVOY, NOV. 8, 1830.

The school at Tavoy—The converted pupils.

As the Karen boarding school for the rainy season has now closed, it becomes my duty to communicate its results, which, I am happy to say, have been to myself exceedingly satisfactory. More experience with regard to the best manner of managing the school, and books better adapted to the capacities of the pupils, have combined to render our system of instruction more efficient, while a more intimate acquaintance with their minds has given us increased facilities for imparting suitable religious instruction. Br. Mason kindly devoted one hour daily to our first class, which consisted of nine young men, besides which he spent some time in teaching them composition, and Mr. Wade gave about the same time to a different branch of their education. We feel much interest in the improvement of this class of our pupils, as from them we must look for the future teachers and preachers of this interesting people. We had also several promising boys in the second class, two of the oldest of whom have given us pleasing evidence of piety, so that we hope to see them in the first class next season.

The school numbered fifty pupils, about twenty of whom were members of the church, and of the remaining thirty, more than half professed a change of heart, though we feel and speak with caution of their conversion until we have had time to know them by their fruits. Pupils from our schools, and indeed most of the converts from among the Karens, are under a course of instruction for a year or more, after professing faith in Christ, before being baptized. Our list of such inquirers now numbers above thirty, all of whom are connected with the Mata station, besides some others connected with each of the smaller stations. On this account, we seldom mention the number converted in our schools from year to year, though it has been quite large, and we have had fewer cases of discipline among them than among the older members of the church. The expense of the school for the season, including board, clothing, washing, lights, teachers, and indeed every expense, with the exception of the buildings, has cost a trifle more than two company's rupees for each pupil, per month. The strictest economy has been observed, but the unusual price of provisions the present year has prevented our reducing the expense as we had hoped experience would enable us to do. We trust, however, that no pecuniary embarrassments of the Board may render it necessary to withhold from us the means of continuing from year to year a school which not only promises, but has already been productive of so much benefit to the Karens. The expense of this school during the dry season, in Mata, you already know is but trifling, and is defrayed by the Tavoy Missionary Society. The Board will understand that the charge of schools of this kind, requires such an uncommon exercise both of the mental and physical powers, that those sisters who have the care of children of their own, ought not to be expected to engage in them, unless their husbands can devote themselves to the same object. The Karens from living constantly in a jungle, and from other causes, are a delicate, and even sickly people, so that the care of the health of fifty or sixty pupils draws very heavily on our time and strength. Then it is to be remembered that these children have never learned from their parents the first lesson of obedience, so that much wisdom and care are necessary in governing such a family; while all the assistance we have in preparing their food, taking care of the sick, or teaching in the school rooms, is rendered by those who are like mere children themselves, and need also much of our care. Notwithstanding all this, five years experience has given me a still higher idea of the value of this kind of school, not only for the training of the young mind in general, but for the foundation of the characters of those who are to be the future under-governors of the people, and pastors of the churches, and also for the immediate conversion of the dear pupils thus committed to our care.

REVIVALS.

New Sharon.

Brother Ricker—If you think the following sketch would be of sufficient interest to your readers, you are at liberty to insert it in your paper, if you please.

I have lately made a visit to New Sharon, on Sandy River, and found that they had recently enjoyed a revival of religion there, which had not entirely subsided. On Saturday, June 27th, for an hour or two I attended the monthly conference of the Baptist church, and among other things agreeable, I was much gratified to hear individuals express their establishment in the truths of their profession. And a candidate for baptism was tenderly examined with respect to her agreement with the church in the doctrinal views. The next day, two female youths were baptized by brother Williams—the venerable elder Boardman being present and taking part in the services.

These youths were both born the same day, Aug. 1, 1824, were hopefully born of the Spirit the same month in which they were baptized, and both were baptized and joined the church at the same time, June 28, 1840.

July 5th, the Methodists baptized eight or nine at the same place, and July 12th, the Congregational church received by profession, I think, about ten, more or less.

The town is much divided in religious sentiment—Baptists, Congregationalists, Methodists, and Free-will Baptists. Each denomination manages its own concerns separately, and though I was more or less with them all, I heard no reviling language from any one denomination towards another. Each denomination has a meeting-house, and there is another called a Free meeting-house—five in all. The Methodists have a good bell, which is useful to the whole village.

The revival has added in all to the several denominations, about 140 members.—*Zion's Advocate.*

From the N. Y. Baptist Register.

CHARLESTON, Aug. 5, 1840.

BR. BEEBE—In compliance with the request of several of our brethren, I send you a brief sketch of what the Lord hath done for us; in consequence of which "our mouth is filled with laughter and our tongue with singing."

The great Head of the church has owned the prayerful and persevering efforts of his children in Charleston and its vicinity, by granting them the fresh experience of his precious love in their hearts, and the sweet privilege of seeing many of their unconverted relatives, neighbors and friends, bow to his mild sceptre.

In May we commenced a protracted meeting, which continued three weeks. Since its close, our meetings have been large and solemn. We have frequently visited the romantic shores of Schoharie creek, and in accordance with the command of the Lord, have baptized beneath its silvery tide forty-four willing converts. A number of others who have obtained good hope through grace, will ere long, we expect, follow Jesus in his delightful ordinance.

Yours in the precious Savior,

Geo. C. BALDWIN.

CATO 4 CORNERS, Aug. 3, 1840.

BR. BEEBE—The Lord is still blessing his people in Cato. Since our meeting in February, which was richly crowned with the salvation of sinners, we have been permitted to rejoice in the return of the wandering, and the salvation of others.

Although as a church we have been called within a few months to mourn the loss of some of its most valued members, who have been summoned away from their respective spheres of labor, to join the church triumphant on high, yet we have been comforted while enjoying the delightful privilege on the return of almost every communion season of repairing to the water-side, where converts have been buried with Christ in baptism. Even last Lord's day will long be remembered in view of the interest manifested in attending to this delightful ordinance.

As the fruits of the revival, forty-seven have been received into the fellowship of the church; and I rejoice that truth is triumphing. Among the number received since I have been here, 13 were previously members of Pedobaptist churches, two from the Free-will Baptist church, and one from the Christian denomination.

Yours, in Christian affection, J. W. SPOON.

OGDENSBURG, St. Lawrence Co. }

August 6, 1840.

DEAR BROTHER—I am permitted to say that "the Lord has been favorable unto his land; he hath restored the captivity of his people" in this place. There has been nothing powerful, except in connection with a protracted meeting held by our Methodist brethren, five miles from this, from which we have derived some benefit. Here it has been gradual, and without any protracted effort. The Baptist church has received the accession of thirty-two members since March last, nineteen by baptism and thirteen by letter, and one has been restored. Of those added by letter, nearly all have been reclaimed from backsliding, some of them having for a long time kept their letters "hid" as in a "napkin." Others, it is hoped, will yet come forward in baptism. Many of the former members have been much revived and strengthened in the Lord. Comparing the present with the past, we have great reason to "thank God, and take courage." One year since this (Baptist) church was near giving up all for lost! The change has been effected in a way to render it peculiarly the work of God. To him be all the praise. Pray for us.

Yours, &c., J. M. HOWARD.

From the Christian Reflector.

Mount Freedom, Jamaica, W. I., May 27, 1840.

DEAR BROTHER COLVER.—Last Lord's day was to me the happiest day I ever experienced. I had the pleasure of baptizing one hundred and six black people, sixty-four women and forty-two men. I had been quite unwell for several days previous; on Saturday I kept my bed most of the day, but on Lord's day morning, (though I had but little rest the night previous,) I arose at day-break quite well. I rode to the river (about a half a mile from my house,) and as I neared the baptismal waters, the scene was so imposing as to almost overwhelm me. The candidates all stood in a row, two and two, dressed all in white, with white turbans on their heads. Thousands were collected to witness the baptism, a solemn stillness reigned, and God was evidently present, by his Spirit operating through the vast concourse.

JACOB WESTON.

BAPTISMS.—At the last regular monthly meeting, at Pisgah, Ala., twenty-nine persons were baptized.—*Banner & Pioneer.*

MR. DANIEL H. GILLETTE was ordained as pastor of the Baptist Church in Rahway, N. J. on the 29th ult. Sermon by Rev. A. D. Gillette of Philadelphia.

THE REV. H. MALCOM, late Financial Secretary of the Board, not recovering the free use of his voice, and having accepted a situation which promises usefulness without the necessity of public speaking, tendered the resignation of his secretaryship, which was accepted July 6.—*Missionary Magazine.*

We should have stated before this, that Mr. Malcom has accepted the office of President of Georgetown College, Kentucky. Our reason for not noticing the fact was, we had doubts as to its authenticity until his recent visit to this city.—*Chr. Watchman.*

The Third Baptist Church of Lowell.

This church was organized in the afternoon of the 2d inst., and publicly recognized, by council, in the evening of the same day. The prosperity which has attended the First Church, and the Worthen St. Church, of this city, induced them, about three months since, to form a mutual Committee to conduct a third Baptist meeting in the City Hall. The experiment was attended with success; and the committee expressed their "decided opinion that the third Baptist meeting will be continued." After making the formation of a new church the subject of much prayer, and giving it due consideration in several meetings held for the purpose, about one hundred members from the Worthen Street church, thirty from the First church, and ten from distant churches, all regularly dismissed, met in the vestry of the Worthen Street meeting-house, at 5 o'clock, P. M., and orderly and solemnly resolved themselves into "The Third Baptist Church of Lowell." This new church worship at present in the City Hall, where a congregation of about four hundred have already been collected. While they are not insensible to the pain of separating from the churches to whom they were united by affection, they feel encouraged to go forward in the name of the Lord Jesus Christ, and sincerely ask an interest in the kind sympathies and fervent prayers of sister churches, and especially of those in their immediate vicinity.—*Chr. Watchman.*

A BEAUTIFUL SENTIMENT.—The late eminent judge Sir Allen Park, once said at a public meeting in London:

"We live in the midst of blessings, till we are utterly insensible of their greatness, and of the sources from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object round us, which does not wear a different aspect, because the light of Christian hope is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the Gospel."

CHINA.—The missionaries write from China, that "the opium trade is one of the most appalling obstacles to their missionary exertions. After all the edicts and commotion on the subject, the traffic is going on still, to a degree that scarcely can be credited." And England too, that Christian nation, so called, is resolved that it shall not be interrupted, even if it cost millions of treasure and thousands of lives to maintain it!—What strange philanthropy is here?—*Bap. Advocate.*

"WORDS FITLY SPOKEN," it is beautifully said, are like "apples of gold in pictures of silver." Such are the following, which we find in the Boston Transcript without mark in their origin.—*Tattler.*

"Childhood is like a mirror—catching and reflecting images from all around it. Remember, that an impious or profane thought, uttered by a parent's lip, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust, which no after scouring can efface."

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 21, 1840.

Forgiveness.

There is no duty more generally acknowledged among Christians, but less felt and performed in its spirit, than forgiveness. It is recognized whenever the Lord's Prayer is repeated, but it is forgotten, or only faintly remembered, as often as it should be attended to. Strange indeed it may seem, that a duty so plainly enjoined, so universally received as ensuring the greatest good when rightly practised, should meet with so little regard. A little consideration however will enable us to account for this anomaly in nature.

The true principles of forgiveness were first clearly divulged and promulgated by Jesus Christ. The world for centuries had been acting under its own established rules, and it could not be expected, that any new ones, however plausible and just they might appear, could at once supplant them, and supersede customs venerable by the lapse of years. The duty enjoined by the Great Teacher, moreover, was not only new, but entirely contrary to human nature; hence while it was suspected for its novelty, it was also rejected as being opposed to the well-being of man. He, when smitten on one cheek, had never been taught to turn the other; nor when deprived of his coat, to give up his cloak. But "an eye for an eye, and a tooth for a tooth," had been his rule of action, and he was ever careful to observe it to the very letter. No wonder then that forgiveness of injury as a duty was considered by the world as an innovation. For let this be performed, and the harsh voice of war would no more be heard—the dire contention of armies, and "garments rolled in blood" would be seen no more—and the whole human family, ruled by the sweet influence of peace, would soon be united in a common brotherhood. This duty therefore was not only despised, by many who first understood it, but even at the present day it meets the same reception from the multitude. The same passions reign over the human heart now, as formerly; the same principles are adopted, and like customs are followed; and the least infringement upon the right of another, at once excites ready and determined revenge. Therefore, it is not strange that the spirit of the world should be partially reformed amongst Christians; and though they may admire forgiveness as one of the first and most important duties, notwithstanding they are friendly to the customs of the world.

But neglect of known duty does not palliate guilt, but rather gives it a deeper hue. The time will come when the standard of piety must be raised higher, and when what may now be considered non-essentials in religion, will become tests of discipleship. We need not however wait for the future to form opinions on the duty of forgiveness, for it is already binding upon all in its strictest sense; and all intelligent Christians constantly make it the grounds of receiving pardon of sin. "Forgive us our trespasses as we forgive those that trespass against us," is the burden of our petition, while the Saviour adds, If ye forgive not men their trespasses, neither will your heavenly Father forgive you—Here is no blindness of terms, nor can there be any misunderstanding or delusion on the part of the suppliant. He asks for pardon, but not unless he bestows the same upon all that have violated his rights, nor need he expect it upon any other conditions. Because he forgives his debtors does not however render him acceptable to God; but because he does not, is a clear evidence that his heart is not prepared to receive pardon; and certainly that he has not obtained it. Should he forgive those trespassing against him, he lays God under no obligation to accept his person; but if he neglects to do so, God will surely reject his petition.

Here now is a plain test, by which we can try our hopes of pardon. It applies perhaps, only to those who have been injured, or entertain hostile feelings, though we think it may embrace all; for unless in any imaginary case we can have a forgiving disposition, we have not the spirit requisite to obtain pardon. How then is it with us? Does a feeling of bitter rancour against any who may have offended us, like a serpent lie coiled in our hearts, and do we look for mercy at the hand of our heavenly Father? Or do we indulge some latent desire of revenge, which, when a favorable opportunity arrives, will be seen by injuring the aggressor; and are we saying "Forgive us our trespasses!" Or have we professed to bestow pardon, but harboring in our souls the malicious desire that the offender may yet render justice satisfaction, do we desire the same treatment from God, when we add to our request the qualifying clause, "As we forgive those that trespass against us!" Think a moment upon this subject Christian, and see on what terms you can expect forgiveness. There is a sphere in which you move—is all right there? Can you look around you and say, all is well, the smallest offence from others has my forgiveness? If not, how dare you approach the mercy seat. Every time you ask pardon with this unrelenting spirit, you only petition to be held an unforgiven sinner. It is then of some importance, when we bring our gift to the altar, and there remember that our brother hath sought against us, that we go and first be reconciled to him, and then offer our gift.

There is, however, sometimes a disposition to quiet conscience, by saying that we can "forgive an injury, but not forget it," while we retain the same enmity at heart as ever. We suppose that same

will forget any harm that may be done, unless he lose the faculty of remembrance; still this does not justify him in cherishing any latent hatred, so as not to look on the guilty with an eye of tender forgiveness. We do not say that the injured should cherish the offender, as he would a friend who has always acted for his interest; but there should be a disposition to throw over the faults of others the mantle of charity. This principle of forgiving and not forgetting, as it is generally shown, is like burying the hatchet but leaving the handle uncovered; so that when the least offence is again committed, the weapon may be grasped, and all the tragedy of social or civil war again acted. This is not the plan on which our heavenly Father acts. He bathed the sword of divine justice in the blood of his Son; but it was that he might bury it forever from the sight of those who accept his pardon. He forgives their sins, nor will he remember their iniquities more. We should endeavor to imitate God in this respect; and as he causes his "sun to shine upon the evil and the good," so should we look with a benign and pitying eye upon both friends and foes. Let this duty be performed as it should be, and stronger and closer would the tie become which binds us together; and the long desired morning would soon dawn, when the nations shall learn war no more; when the spear shall be beaten into the pruning hook, and the sword into the plough share; and when with emotions of the purest friendship we shall join in a universal jubilee.

Brotherly Love.

A truly happy period will it be, when Christians, members of the same spiritual body, shall begin to obey the instructions of Scripture by loving each other, and by cherishing those feelings each towards his brother, which such individuals ought to cherish.

But how widely different from this is the present state of things. There are many who have named the name of Christ, who appear to esteem it a mere trifle, (as it regards sinfulness,) to speak evil of their brethren; but there can be nothing more incongruous with the spirit of the gospel than a habit like this. Meet with one who has imbibed this habit, and you can converse with him but a short time ere he will launch off into a strain of the most uncharitable remarks about some one of his brethren.

"There is brother A—," says he, "I don't know but he designs to do the thing that is about right, but it does appear to me that he is not strictly honest; and there is brother B—who makes great professions to piety, but I think his religion might be denominated of the seventh day kind; and brother C—who, who manifested amazing zeal and piety in the revival, where now is his zeal and piety? gone in a moment, as soon as the excitement is over." And thus he talks on, doing immense injury in Zion, and serving the prince of darkness as zealously as he can.

This is a class of individuals whom we may mark down as entire strangers to experimental religion, for brotherly love is given us in the Scriptures, as a criterion, whereby we may test our love to God.

Then reader are you one of the class above mentioned? If you are go right to God and upon your knees supplicate the pardon of your heinous sins, and his assistance to enable you in future to bridle your tongue, that most unruly member; for you are certainly in a most alarming condition. What! a professor of religion, and still in the habit of "speaking evil of your brethren." Why the world considers you as a hypocrite! and thus by your conduct you not only injure yourself, but cast a deep reproach upon the cause you profess to love.

Another indication of the absence of brotherly love, is a haughty spirit, and an apparent feeling of self-consequence and superiority to brethren who may be in more humble walks of life than ourselves.

Are we more blessed in this world's goods than some of our brethren, still we are the same by nature that they are, and have no right to treat them with contempt, no, nor even with indifference; but that there are professors of religion who treat their brethren with indifference, cannot be doubted by any individual, for even in the house of God this conduct may be seen. A church member there meets with one of his brethren whom he considers not quite so good as himself, and he is perhaps complimented by him; he scarce returns the civility, or if returned at all it is with much reserve; at all events the compliment would not first come from him. Such conduct as this occurs every Sabbath in some, and perhaps in all churches, and not only on the Sabbath, and in the house of God, but in all the public places, and in the streets the same apparent feeling of self-importance may be seen, in some professed followers of the Lord Jesus Christ.

Now such conduct as this is perfectly at variance with the principles inculcated in the gospel, and it deeply wounds those towards whom it is manifested, and casts an indelible stain upon the cause of our blessed Redeemer. We ought always to regard our brethren in Christ, however humble their station in life, with the greatest respect; and we ought also to cherish towards them feelings of love, remembering that we are all partakers of the same divine nature, and bound to the same heavenly Jerusalem; and if we cannot strike hands with our brethren here, and greet them with affection, how can we expect to dwell with them in that blissful abode. R.

"I would not live Alway."

Is the devout aspiration of the christian soul, in a state of preparedness for immortal glory,—when the christian contemplates the glories of the New Jerusalem above,—that house not made with hands, eternal in the heavens, those mansions of eternal rest, prepared for him by his blessed Saviour, who has gone before; when he contemplates the delightful employment, of the spirits of the just made perfect, whose robes have been washed and made white in the blood of the Lamb, and who have been presented faultless before the throne, to unite in songs of praise and thanksgiving with seraphs and glorified spirits forever; how sickening! how insipid, and how unsatisfying do the best enjoyments and best pleasures, this vain world can offer, appear! And he is ready to say in the fullness of his heart, "I would not live alway."

But can the soul immersed in the cares and business of life; when he hardly gives a thought to things beyond and future; entirely absorbed in heaping up treasures for a day, and an hour he knows not of, gathering riches for heirs he knows not who, can he contemplate the realities of eternity, turn his thoughts quietly within, and feel a readiness for that untold state of existence to which he is rapidly advancing, and exclaim in the fullness of hope, big with immortality, "I would not live alway!"

Can the proud worldling, intent only on the gratification of his debased passions and appetites, intoxicated with the glitter and amusements, which only

JUL 25

unless he lose
does not justify
as not to look
forgiveness
cherish the
always acted
disposition to
of charity
getting, as it
hatchet but
when the least
may be grasp-
evil war again
our heavenly
divine justice
that he might
who accept
will he re-
ould endeavor
e causes his
l," so should
upon both
formed as it
d the tie be-
long desired
nations shall
all be beaten
to the plough
purest friends
S.

in Christians,
shall begin to
loving each
each towards
to cherish.
the present
have named
them it a mere
evil of their
incongruous
bit like this.
abit, and you
ne ere he will
uncharitable
I don't know
about right,
strictly hon-
makes great
region might be
and brother
real and piety
d piety? gone
ment is over,
injury in Zion,
zealously as he

we may mark
mental religion,
scriptures, as a
ve to God.
es above men-
and upon your
heinous sins,
ture to bridle
for you are
on. What! a
abit of "speak-
world consid-
your conduct
deep reproach

of brotherly
rent feeling of
brethren who
than ourselves.
d's goods than
ame by nature
reat them with
nce; but that
we do not treat
doubted by any
od this conduct
ers meet with
ers not quite so
complimented by
er if returned at
ents the com-
me. Such con-
come, and per-
on the Sabbath,
e public places,
feeling of self-
less followers

etly at variance
the gospel, and it
is manifested,
the cause of our
to regard our
their station in
we ought also
ve, remember-
e divine name
Jerusalem;
our brethren
on, how can we
ful above. R.
way."

Christian soul, in a
glory,—when the
the New Jerusa-
th hands, eternal
ternal rest, pre-
par, who has gone
delightful employ-
perfect, whose
white in the blood
resented faultless
es of praise and
dified spirits for-
d unsatis-
pleasures, this
is ready to say
I do not live always.
cares and busi-
a thought to
be absorbed in hear-
he knows not
ers not who, can
adness, turn his
rtness for that
e is rapidly ad-
e of hope, big with
y" only on the grati-
ppetites, intoxi-
ents, which only

field, then whom perhaps no one since apostolic times, has been instrumental of more good to their fellow men. And what was Whitfield's practice, in this respect? It was to attack sin wherever, and in whomsoever found. Sin, to him was sin, whether found in the hut of the peasant, or the palace of the prince. He reproved it in the world and in the church, nor did the sacred robes of a corrupt priest- hood, shelter them from pointed reproof and deserved censure. In our own land his voice was heard, nor was it heard in vain. In this State he labored to effect. Among others it had the effect to cause a division in many churches. I am well aware that his course was condemned by some, and so was the course of Jesus Christ, of Peter, of Paul, and of Luther, and so would similar characters condemn the man that should disturb them now. But so far from this proving that he was wrong, I think it a good evidence that he was right.

When the churches generally become as corrupt as they did in this State under the operation of the half way covenant system, it is high time that the men of God should "cry aloud and spare not;" that they should "lift up their voice like a trumpet, and show the people of God their transgressions, and the house of Jacob their sins;" that they should say to the humble, pious, praying souls among them, "come out and be ye separate." This did Whitfield and the separatists did come out; and I think it may be safely said, that the beneficial effects of his labors may be seen in Connecticut to this day. Let modern preachers of all denominations pursue a similar course, and Christianity, or at least the Christian churches, would not be cursed with so many members whose fruit so much more resembles the fabled apples of Sodom, than the golden fruit of the Spirit. I shall mention but one example more, and leave this part of the subject, and that is Elder Knapp.

Here I would speak with caution, as it is dangerous to applaud the living. But from all I have seen and heard, I incline to the opinion that his unusual success may be traced to his plainness, and pointedness, more than to any other earthly cause whatever. The sins of those "who fare sumptuously every day," and of those who lay at the rich man's gate with all the intermediate classes, are portrayed clearly before the transgressor, and frequently accompanied, with a "thou art the man." Would others meet with his success, (and his abuse) let them go and do likewise.

CARLOS.

To the Editor of the Christian Secretary:—

DEAR BROTHER,—I was not a little surprised to notice an item in the Secretary of the 14th inst., giving information that I had received and accepted an invitation to settle with the church in Willington. The intelligence was entirely new to me, and I presume therefore that it must have been incorrect. By giving this a place in your next, you will much oblige Yours, E. CUSHMAN.

August 15th, 1840.

We can only say in answer to the above, that we had our information from a source which we supposed was entitled to the fullest credit, and knowing that Dr. Cushman had been laboring with the church in Willington for some weeks past, we had no doubt of the truth of the information. We presume that the person who gave us the information was either misinformed, or misunderstood the subject.

To the Publishers of the Christian Secretary:—

During the past week, while on an excursion in the State of Maine, I had the opportunity of being present at the Anniversary of Waterville College. This Institution which for some time past has been struggling with difficulties, which its friends feared it would never surmount, we are happy to say is likely to be relieved from its embarrassments and placed upon a permanent foundation. Through the active efforts of its patrons and friends, about thirty-two thousand dollars have been subscribed towards a fund, which it is proposed to raise to fifty thousand, between now and the first of December next.

Should the proposed amount be obtained, (and there is little doubt but it will) we see no reason why this may not eventually be ranked with the first Institutions in the country. Its location is delightfully pleasant and the population of the country around it is increasing with great rapidity.

On Tuesday evening the 11th inst., the two Literary Societies of the Students, celebrated unitedly their Anniversary. An Oration was delivered on the occasion, by Robert Rantoul Jr. Esq., of Boston, Mass. And a Poem by Rev. S. F. Smith, of Waterville. Both of these productions, possessed much merit, and were well received by an attentive audience.

On the following day was the Commencement of the College at which time, fifteen young gentlemen received the degree of A. B. And three that of A. M. in course.—The following is the order of exercises at the Commencement:—

PRAYER.

MUSIC.

Salutatory Oration, in Latin, by Marshall Spring Chase, Waterville.

Essay.—The Supremacy of Conscience, by Lewis Holmes, Plymouth, Mass.

Dissertation. The Reciprocal Influence of the Educated and the Uneducated Classes, by Walter Brown Start, Camden.

Oration, of the first class. The Influence of Classical Learning on National Character, by Oakman Sprague Stearns, Bath.

Martyrdom, by George Knox, Portland.

MUSIC.

Oration, on the Fine Arts. The Liberal Arts as affected by our System of Education, by Barnabas Freeman, Fairfield.

Dissertation. The Pride of Power, by Wm. Stevens Knapp, Fall River, Mass.

Oration, of the second class. Patriotism, Thomas Rainsford, Boston, Mass.

Poem. Home, William Tilley, Newport, R. I.

Oration, of the first class. American Yeomanry, Arthur Fuller Drinkwater, Bloomfield.

Philosophical Oration. Causation, by Marin Brewer Anderson, Bath.

Oration, of the second class. Aristocracy of Students, by Samuel Waters Avery, Jefferson.

Modern Languages, by William Franklin Goldthwait, Augusta.

Oration, of the second class. The Principles of Christianity, the basis of advancement in Civilization, Lebbeus Kingham, Waltham.

Valedictory Oration. Human Perfectibility, by Simeon Heath Lowell, Chesterville.

MUSIC.

Conferring of Degrees.

PRAYER.

The Oration of the graduating class were generally good, and one or two of them were of a very high order.

When I left Waterville, twenty-one had presented themselves for admission into the Freshman Class, and several others were expected at the beginning of the next term.

The College is at present destitute of a President, and the Board of Trustees thought it advisable to postpone the appointment of any one to that office, until the proposed

sum should be subscribed. Prof. Dewey in the department of Ancient Languages has resigned, and Prof. Barnes, who formerly filled that professorship has been re-appointed.

The Faculty is composed of active and well qualified men, and we believe the prospects of Waterville College, of which we have heard so much of late, were never as bright as at the present moment. Our ardent desire is that these prospects may grow brighter and brighter, and that this Institution, may be an honor to the denomination which has fostered it, and long continue to send out annually from its walls, men who shall prove a blessing to our country and the world.

Yours, &c.

W. H. S.

August 17, 1840.

The Ministerial Conference of Hartford Association and vicinity met with the 1st Church in Hartford, on the 11th inst., at 1 o'clock, P. M.

Expositions were presented at the meeting.—Of Romans vi: 17, by Nathan A. Reed. John vi: 44, by J. S. Eaton, Acts vii: 56, by Wm. Reid. Romans: 17, by H. S. Haven.

Essay read on the following question.—Why did Jesus tell the leper to tell no man?—D. Ives. Skeletons of sermons were read by Br'n. N. A. Reed, Dwight Ives, Wm. Reid, G. B. Atwell, Wm. Bentley, J. S. Eaton and H. S. Haven. Br. A. D. Gillette, of Philadelphia, preached a blessed sermon in the evening from Philippians iii: 8.

Appointments for the next meeting as follows:—Expositions of Galatians iii: 24, Nathan A. Reed and Wm. Reid; I Corinthians xiv, 28, I. Adkin and J. S. Eaton; II Corinthians v: 9, G. B. Atwell and J. B. Cook; II Corinthians iv: 3—4, G. Robins and D. Avery.

Essay on Biblical interpretation, D. Ives.

Br. D. Ives was appointed to preach at the next quarterly meeting, and Br. H. S. Haven, his alternate.

Voted, that we adjourn to meet with the Baptist church in Canton, 2d Tuesday in November, at 11 o'clock, A. M.

It is but proper to say that this meeting was composed of an unusually large number of Ministers, who seemed to be united to each other in the best bonds of one heart, and of one mind for the prosperity of the interests of the Redeemer's kingdom, and was consequently of unusual interest.

WILLIAM REID, Clerk, pro tem.

MISSION HOUSE IN BERNARD.—The Christian Watchman gives an extract from a letter from Br. E. A. Stevens, Missionary at Maulmain, under date of Feb. 10, 1840, which gives the painful intelligence that a fire in the jungle back of Mr. Vinton's house, spread so rapidly that it was impossible to stay its progress, until it had completely destroyed the boarding house, dwelling house, and all appurtenances. The house was occupied by Mr. Abbott, whose loss is about 300 rupees. The amount of Br. Vinton's loss has not been ascertained.

It is stated that Br. Stevens had, the Sabbath previous, baptized five persons in the tank under the Banian tree, which stands in one corner of their compound enclosure.

Two expresses passed through this city on Tuesday, one carrying the news of the President at New York, the other the news of the Acadia at Boston.

The steam ship President arrived at New York, August 18, and the Acadia at Boston, the same day. The President sailed from Liverpool August 1, and the Acadia August 4th. We give the most important items of news brought by these vessels below.

THE PROSPECTS OF A EUROPEAN WAR.

By the Acadia, we have files of London papers up to the evening of the 3d, and Liverpool to the 4th inst. The prospects of war between France and the European powers, seemed threatening up to the last moment, although a little less so than a few days before. The London Sun of the evening of the 3d, our latest London data, states that the Paris journals of the preceding Friday and Saturday, were on the whole less warlike in their leading articles than they had been for the last two days, although they still declared that unless the treaty of the four powers be modified, there must be an appeal to arms.

The English funds have fallen five-eighths and the French funds two per cent. in two days—owing to a rumor that England was about to interfere by an armed force in the affairs of the East.

Lord Palmerston in the House of Commons, said there was no foundation for the rumor.

The British Commissioners appointed to explore the disputed territory, report that "Great Britain has always had a clear title to the 'whole of the disputed territory'."

There has been a decided improvement in the weather, within last few days, which has revived the hope of a good harvest. From all accounts, the grain crops are generally good—in some instances extremely abundant; and green crops are, with few exceptions, highly promising.

Extract of a letter from a New York merchant, who went out to England in the Great Western 1st July:

"London, 24th of July, 1840.

"I was surprised to hear of apprehensions of a deficient grain crop, and I believe the cry about danger is a humbug. I saw fields look as well as those all along the road from Bristol, and whoever I asked (and I asked a good many people) told me the prospects for an abundant harvest never were better."

From the N. Y. Journal of Commerce.

SHIP NEWS EXTRA.—LOSS OF THE BARK ONTARIO.—Our special news-collector, John Shark, has evinced his energy and skill by procuring for us, at sea, probably three humbles from this port, a piece of intelligence, which we hasten to lay before our readers. We cannot say, at this moment, whether the loss of the Ontario has been before announced.

Correspondence of the Journal of Commerce.

GUILFORD POINT, Conn., Aug. 11, 1840.

We, the subscribers, were on an excursion from this place, and certify that we took, west of Falkland Light, Long Island Sound, a shark, of the length of nine feet, and weighing 300 lbs.; and that it contained a junk bottle, in which was the following paper:

"Bark Ontario founded at sea, March 21st, 1840, grant 42, long. 69 West—took to the breeze, and may God grant us a deliverance."

THOMAS PATTEN.

Signed by Russel Crampton, of the boat,

Orrin Hind, mate,

Oliver Porter,

H. D. Hull,

Frank Fogarty,

Edwin Stearns,

Isaac Smith, of N. Y.,

Mr. Hale, of New Haven,

Frederick A. Hall,

William Stearns.

State of Connecticut.—New Haven county, ss. Guilford Point, Aug. 11, 1840.—I was present at the opening of the above mentioned shark, and know the above statement to be correct.

ANSON FOOTE.

Justice of the Peace for New Haven County.

GUILFORD POINT, 11th August.—Messrs. Editors. Having been present when the bottle was taken from the shark, I certify to the foregoing, and herewith enclose the original paper taken from the bottle. Yours, truly,

ELISHA PECK, of Hartford.

Said paper is now at this office. It is entirely legible.—The manner in which it was preserved and brought ashore is very remarkable. Had it not been swallowed by the shark, it would probably never have been found, and after being swallowed, the chance was many to one against the shark's being caught.

The New Haven papers pronounce the above story to be a hoax. The Palladium says, "The bottle was silly put into the shark by one of his captors; five or six men were in the trick, but the captain of the sail boat, as well as some others, were humbugged. Such jokes, by the way, are not in good taste, we think."

Rev. Albert Barnes has declined the title of D. D., conferred on him at the late commencement of Union College. Mr. Barnes in his Notes on the Saviour's prohibition of the appellation of "Rabbi," condemned the reception of titular distinction.

The steamboat Erie, while ascending the Detroit, on the 4th inst., four miles above Malden, burst her boiler. Four persons lost their lives by the explosion, and one jumped overboard and was drowned.

UNITED STATES SENATOR.—The Senators of the United States, whose terms of service expire on the 4th of March next, and the political character of whose successors depends upon the election to be held this season, are as follows: Maine, John Ruggles, conservative; New Hampshire, Henry Hubbard, Adm.; Massachusetts, John Davis, Whig; Rhode Island, Nehemiah R. Knicker, Whig; New Jersey, Garrett D. Wall, Adm.; Delaware, Thomas Clayton, Whig; Virginia, Wm. H. Roane, Adm.; (one vacancy beside); North Carolina, Brown and Strange, Adm. resigned; South Carolina, John C. Calhoun, Adm.; Georgia, Wilson Lumpkin, Adm.; Alabama, Wm. R. King, Adm.; Mississippi, R. J. Walker, Adm.; Louisiana, R. C. Nicholas, Adm.; Tennessee, Alexander Anderson, Adm.; Kentucky, J. J. Crittenden, Whig; Illinois, J. M. Robinson, Adm.; Michigan, John Norvell, Adm.; Arkansas, Wm. S. Fulton, Adm.

The Saratoga Sentinel says that fourteen hundred and fifty strangers arrived at the springs during the week ending on the 2d.

MARRIED.

In this city, on the 17th inst., by the Rev. Mr. Burgess, John S. Williams, Esq., to Miss Amelia A., eldest daughter of E. Day.

DIED.

In this city, on the 18th inst., after a short and severe illness, Isaac Perkins, Esq., Attorney for the State, for this city, aged 60.

In this city, on the 13th inst., Mrs. Sarah C. Shaw, wife of Mr. John Shaw, aged 24.

In this city, Mrs. Caroline A. Hanley, wife of Mr. Otis Hanley, aged 25.

At Suffield, on the 13th inst., Mr. Silas Dewey, aged 80.

Mr. Thaddeus Lyman, aged 48.

Died, at Wethersfield, on the 15th inst., after a lingering illness, Phoebe Almira eldest daughter of Mr. Alfred and Miranda Wilcox, aged 16.

In the death of this lovely youth, has been exhibited in a striking manner the grace of God and the power of the christian's hope. During the past winter and spring she was exercised much about her situation as a lost sinner, as unprepared to confront with death and meet God in judgement; unless by repentance and faith she found a shelter in the cleft of that rock, smitten when Jesus cried "It is finished." A sense of personal sinfulness, and need of salvation by the merits of another, seemed to give increasing evidence that she was not far from the kingdom, until Sabbath Eve, of 7th June, in the retirement and solitude of her bed chamber, the melting waters of penitence flowed with the fervent prayer "God be merciful to me a sinner" there amid no earthly excitement but the fervent pleadings of her throbbing bosom, the all compassionate Jesus said, "Thy sins are forgiven thee" and whispered fear not for I am with thee, be not dismayed for I am thy God thou art mine, and I have redeemed thee.

From that evening to the last moment of consciousness on earth, all was peace, and to the praise of God's grace be it recorded, that without a cloud her path-way to the gates of day was bright, and still brighter, until with the last moments of the past week, clear, unclouded and glorious, like a summer's sun, she was not, for God had taken her from her parents and friends on earth to visit her Father in heaven, and wait a few moments to welcome them, to join in Hallelujahs to redeeming love; but a short time before her departure, a friend asked her, Almira do you know me? Yes said she, naming her, said this christian friend to her, You are not far from home, no said she, I shall rejoice to be there. This is an incontrovertible evidence of the power of religion to take away the thorns from a bed of dissolution, and extract the poisons of the sting of death, and make those interested in the deceased happy.

This was an example of a saintlike life, of patience under suffering, and of a love which would have sacrificed all who might have visited the death-bed of Phoebe Almira Wilcox, and has ennobled her in the memory of all who knew her.

In such losses friends cannot weep in sorrow, she was once mortal, she is now immortal, she was once in pain, a mourning pilgrim in the wilderness, she is now, we believe, glorified in heaven, the Lord has become her everlasting light and the days of her mourning are ended, she is now where we would wish to be.

"Safe landed on that peaceful shore,

Where pilgrims rest to part no more." W. R.

At Torrville, on the 14th inst., Mrs. Melinda, wife of Mr. David Holmes, and daughter of Mr. Warren and Mrs. Rachel Rhodes.

The deceased was a worthy member of the Baptist Church in Torrville, being one of the first baptized after the organization of that little band. Her course has been uniform, and consistent. In death she was fully sustained by the christian's hope; leaving behind the pleasing assurance that she has gone to a better world. This dispensation of divine providence has taken from her feeble company one that has been a help-mate indeed, from two little ones that which the world cannot make good, a mother, and from the church of God a worthy member. But it is done, and well done, "she sleeps in Jesus and is blessed, how kind her slumbers are."

Cox.

Receipts for the week ending August 19.

Rev. H. D. Doolittle, 2 00; Rev. J. Barker, 9 00; J. N. Sawyer, 2 00; Rev. N. D. Benedict, 2 00; E. Martin, 2 00; B. Remington, 1 50.

NOTICE.—The Superintendents of the Sabbath Schools connected with the Churches of the New London Association are hereby earnestly requested to forward by mail, a report of their respective Schools to Mr. Z. L. Smith, Secretary of the Sunday School Convention of the New London Association at Norwich.

The reports must be sent to Mr. Smith by the 15th of September, for him to make out his report to the Convention, and they are to contain the Statistics of the Schools, with any other important or interesting statements respecting the course of Sabbath School instruction.

ALFRED GATES, President of Convention.

NOTICE.—The Fifty-first Anniversary of the Hartford Baptist Association, will be held with the Second Baptist Church in Suffield, on the 2nd Wednesday (being 9th day) of September next, at 10 o'clock, A. M. To preach the Association Sermon, Br. T. Benedict was appointed; Br. E. Doty, his alternate. WILLIAM REID, Clerk. Wethersfield, Aug. 12, 1840.

NOTICE.—The First Anniversary of the Sabbath School Society of the Second Baptist Church in Suffield will be held on the 2nd Wednesday of the Association, preceding the meeting of the Association, (being 2d Tuesday in September 5th day) at 7 o'clock, P. M.

As all the efforts of this Society thus far have only been designed as preparatory to this First Anniversary; it is now earnestly desired that the churches should appoint their delegates to the Association, delegates to this meeting, and that the delegates should be present, as above. Answers to the following questions, in obtaining the statistics of the Sabbath Schools connected with the Association, are earnestly requested and really needed.

1st. How many Scholars have you in your Sabbath Schools, and how many Teachers?

2nd. How many volumes have you in your Sabbath School Library?

3rd. Have you a Bible Class, and of how many members does it consist?

4th. Have there been any conversions among the members of the Sabbath Schools and Bible Classes during the past year?

5th. Has there been anything of more than usual interest in connection with your Sabbath Schools and Bible Classes?

WILLIAM REID, Clerk. Wethersfield, Aug. 12, 1840.

NOTICE.—The Hartford County Temperance Society will meet in Manchester, on the 4th Tuesday, 25th day of Aug. at 10 o'clock, A. M. Services in the afternoon, at 2 o'clock.

D. HEMENWAY, Sec.

NOTICE.—The Middlesex County Temperance Society will meet at Deep River, the 4th Tuesday in Aug. (the 25th,) instead of the 3d Tuesday, at 10 o'clock, A. M. A full attendance is requested.

Wm. A. HYDE, Sec.

THE TOLLAND COUNTY ANTI-SLAVERY SOCIETY will meet in Tolland, on Monday, the 4th inst., at 1 o'clock, P. M. Mr. L. Codding, Agent for the State Society, is expected to be present and address the meeting. It is hoped the friends of the oppressed throughout the County will manifest their interest by a punctual attendance.

Tolland, Aug. 3, 1840. S. BARROWS, Cor. Sec.

HARTFORD

Thomsonian Repository and Infirmary.

JOHN W. JOHNSON, Thomsonian Physician, J. (Agent for Doct. Thomson.) 103 1-2 Front St. Constantly on hand for Sale an extensive assortment of Genuine Medicines purchased of Doct. Thomson, with printed directions for family use. Calls in the city and country attended promptly.—Infirmary is open for the reception of patients of whatever disease—and every attention and effort will be rendered to effect a speedy and permanent cure, in all curable cases.

Hartford, Aug. 10, 1840.

3w22

American Slavery.

MR. CODDING, Agent of the Connecticut Anti-Slavery Society, is expected to deliver an Address on American Slavery, on the evening of Thursday, the 20th inst. in the Basement room of the First Baptist Church in this city. The public are respectfully invited to attend.

Hartford, Aug. 11, 1840.

Connecticut Anti-Slavery Convention.

THE Friends of Immediate Emancipation throughout this State are hereby invited to assemble at Hartford, on Wednesday, the 26th of August, inst., for the purpose of hearing reports from delegates to the World's Convention, and addresses from Mr. Codding and other distinguished advocates of our cause, who are expected to be present.

Per order of Ex. Com. of Conn. A. S. Society, S. S. COWLES, Secretary.

Anti-Slavery Rooms, Hartford, Aug. 4, 1840. 3w

THE Committee of Arrangements have requested the attendance of the Rev. N. Colver, and the Rev. C. P. Grosvenor, (recently arrived from the World's Convention,) and the Rev. R. Turnbull, of Boston, at the meeting to be held in this city on the 26th inst.

The Fair

IN behalf of the Connecticut Anti-Slavery Society will be held at Hartford, commencing on Wednesday, the 26th inst. A large assortment of useful and ornamental articles has already been received, and the collection will be one worthy the attention of the public generally.

The ladies in the several towns are requested to appoint some of their number to attend to the sale of their manufactures, and those who are to be engaged in conducting the Fair are invited to meet at GUTMAN'S HALL, in this city, on Tuesday, the 25th inst., at eight o'clock, A. M., for organization, arrangement of the tables, &c. Accommodations will be provided for such, during the continuance of the Fair.

All articles designed for sale at the Fair should be sent in on or before Monday, the 24th inst. They may be directed to Mrs. L. Olmsted, No. 299 Main Street, or to the subscriber, No. 7 Asylum-st.

The citizens of Connecticut are invited to attend. By request of the Anti-Slavery Ladies of Hartford, S. S. COWLES.

Hartford, August 6, 1840.

3w21

PROTECTION

Insurance Company.

Office South side of State Street, twenty rods East of the State House, Hartford.</

POETRY.

For the Christian Secretary.
Julia Bruce, Hartford, Conn.

Shut out from the world—
Over the windings of that intellect,
A veil, impenetrable, hath been cast, since
The first few years of infancy. The medium,
Whereby, could have access, all the varied sounds
Of melody, which are heard in vast creation
Round, hath, to her, for years been closed.
The thrilling notes of music—the deep,
Pealing strains of the organ, when struck
By a masterly hand, until, would seem
As if some one had downward strayed,
From out the choir of the high abodes
Of Heaven, and here commenced its song,
Serves not to arouse her from her listlessness.
The still deeper tones of Heaven's artillery,
The vivid lightning's flash; or the various
Concerts of the tribes of air, which are held
In the boundless space of ether, awake not
Seemingly within her darkened mind, either
Heart stirring or heart cheering sensations.

Yes, more than this—
Shut out from her vision is the glorious sun,
And all the starry spheres of night;
The heaving ocean, with all its myriad of wonders,
Which are found, and dwell within and on its waters,
The lively nature, with its changeable
And variegated garb, which it doth wear
In each respective season; never her spirit
Glad. All, all these beautiful things,
By a providence inscrutable, have been,
And still are, from her debarred.

Yes, still more.
To her, hath been denied the utterance
Of the kindlier emotions of the soul.
Death cannot enjoin a greater silence
Than hath been her companionship through, what
Would seem to me, her dreary life,
But I surely call it dreary. Perhaps, she is
The privileged one. Since denied to her
Is converse with her fellow ones, perhaps
Communion, sweet and close, she holds
With the invisible I AM. While clouds
Do often intervene to dim our prospects
Of Heaven, who knows but she, with the bright,
Unclouded vision of the mind, views,
With joy, though unutterable,
The land of full fruition. In Heaven's
Arcade, who knows but that her song of praise,
Will loudest be among the throng
Of worshippers, when untapped shall be her ears,
And when unloosed shall be her tongue.

But this mystery ne'er dissolved
Will be, until Death hath its mission
Done, and unfolded the schemes
Of Eternity.

Wyoming, August 7th, 1840.

* Deaf, Dumb and Blind.

MISCELLANEOUS.

From the N. Y. Evangelist
Watching thereunto, with all perseverance.—PAUL.

Christians sometimes wonder why their prayers are not more efficacious. They pray for various, and often for particular objects, but find no answer. Especially do they find this to be the case, when they pray for the advancement of their own personal piety. But the mystery is easily solved: they do not watch as well as pray. For example: the Christian, before going into the world in the morning, prays, "O Lord, keep me this day, I beseech thee, from all vain and wicked thoughts—from all inordinate desires—from worldly-mindedness of every form, and grant, that I may walk worthy of the high vocation wherunto I am called. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." This is a solemn and interesting petition; but he goes forth, without "watching thereunto." At once he engages in conversation well calculated to awaken the very thoughts and call into exercise the very sort of desires, against which he had so earnestly prayed. He runs into temptation; and then, perhaps, the very next time he prays, he pleads for deliverance from temptation. No wonder such prayers are not answered. Such petitioners always go away empty. Whoever really and truly desires that God would hear and answer his prayers, must "watch thereunto, with all perseverance."

We often prevent the answer of our petitions by our own voluntary carelessness. If we send a note to a friend, asking a favor, which we know he is abundantly able and willing to bestow, we expect the bearer will bring a favorable answer. And sometimes we wait and watch for the messenger's return. Thus we should always send our requests up to God; and fully believing in his ability and readiness to grant us all we need, we should confidently and patiently wait for the answer.

The phrase, "watching thereunto," as quoted above, has by no means a limited signification. It does not mean, as will be readily seen by referring to the preceding context, that we must watch unto any particular or specified prayer; but watch unto every prayer. The import of the exhortation is evidently this; If you pray in the morning, "keep me from vain and wicked thoughts," &c., as before specified, watch thereunto; i. e., be careful not to do any thing that will prevent the answer. Avoid all conversation that would naturally awaken such thoughts and desires. If you pray that you may be enabled to deal uprightly with your fellow-men, watch thereunto; i. e., remember your petition whenever you are brought into contact with others, and endeavor, in all your dealings with men to seek as much their interest as your own. If you pray for the salvation of sinners watch thereunto; i. e., do all in your power to turn sinners from the error of their ways; be very careful, in all the diversity of active life, that you do and say nothing to prevent an answer to your petition.

If you do not expect that God will hear and answer you when you pray, what benefit do you derive from prayer?

Whoever wishes to be a growing, active, joyful Christian—to be more and more like Jesus in heart and life, let him pray much; and then follow the injunction of Paul, at the head of this article.

From the Boston Recorder.

"What is Truth?"

Thus asked the Roman Pilate. Before him stood Jesus, the personification of truth. What is truth? asks Pilate; but with an indifference that would freeze, and a contempt that showed he had an adamant heart, without waiting for a reply, he condemned to death the innocent Jesus, the only one who could tell what is truth. But Pilate stands not alone. Others ask—what is truth, yet shut up every avenue through which truth can gain access to the head and the heart.

What is truth? inquires the dogmatist; but lo, in his hands are instruments of death made ready for any and for all who dare assert that truth is aught which he has not considered it to be! Fagots and fire, the stake and burning, have been the reward of not a few who have attempted to tell the world what is truth!

What is truth? demands the skeptic; but ere the words have escaped his lips, he plunges into the labyrinthian mazes of error!

What is truth? cries the atheist. A thousand voices from nature's works respond, "there is a God!" ten thousand rays of evidence, testifying to the being and attributes of a God—the Maker, Preserver, and Governor of all things—come seeking a focal point in the very head of the atheist: he shuts his eyes, stops his ears, and with the madness peculiar to fools only, says, "THERE is no God!"

What is truth? inquires another. And who is he? From the banner in one hand, and the sacred volume in the other, we should judge him to be a servant of the Lord. He asks, what is truth? From the lips of Immanuel comes the answer, "He that believeth shall be saved, and he that believeth not shall be damned;" but with the answer sounding in his ears, he asserts that all shall be saved—none shall be damned! Thus proving himself not a servant of the Lord, but an emissary of HIM who, when Jehovah said, "thou shalt surely die," said, "ye shall not surely die."

What is truth? asks another. The Bible replies, "The heart is deceitful above all things and desperately wicked;" but the other declares that the heart is not very deceitful—not very wicked; by nature very good—by practice not very bad.

A WELSH ANECDOTE.—A Welsh clergyman invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; having been informed that their previous minister suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church, he remarked, "You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You did well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy among you, you have need to pray again. 'Pray again! pray again! What should we pray for?' Well, I think you have need to pray again. 'But for what?' Why, I'll tell you. 'Pray that God would put Jacob's ladder down to the earth again.' 'Jacob's ladder! What has Jacob's ladder to do with our minister?' Why, I think if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all week, then he could come down every Sabbath morning, so spiritually-minded and so full of heaven, that he could preach to you almost like an angel. 'O yes, that may be very well, and if it were possible we should like it; but then we need our minister through the week, to attend prayer-meetings, visit the sick, hear experience, give advice, &c., and therefore must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the daily necessity of his attentions to your concerns; but then you will remember, that if he remain here, he must have bread and cheese; and I have been told that your former minister was often wanting the common necessities of life, while many of you can enjoy its luxuries; and therefore, I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."

HUMILITY.—It is recorded of one of the ablest and best of men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think, and often to say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God." It is the advice of an apostle, that, "in lowliness of mind each should esteem others better than themselves;" and if we seriously reflect upon the many sinful passions and desires which lurk in our bosoms, the many evil thoughts which sometimes arise in our minds, our many omissions of duty, our many unguarded expressions—there probably is not one of us but will find reason humbly to acknowledge, that he knows more harm of himself, than he knows of any one else.

MACHINERY IN THE HUMAN FRAME.—Very few, even mechanics, are aware, how much machinery there is in their own bodies. Not only are there joints and hinges in the bones, but there are valves in the veins, a forcing pump in the heart, and various other curiosities. One of the muscles of the eye, forms a real pulley. The bones which support the body are made precisely in that form, which has been calculated by mathematicians, to be strongest for pillars and supporting columns; that of hollow cylinders. This form combines the greatest lightness with the greatest strength. Of this form are the quills of birds' wings, where these requisites are necessary.

The Episcopal Mission School, in Athens, under the care of Mr. and Mrs. Hill, is said to be in a flourishing condition. Five hundred children are now receiving instruction in it, and fifty young persons are training under Mr. Hill, to become teachers. The influence of the establishment extends to several islands in the Archipelago.

Memor of Rev. Luther Rice.

BY JAMES B. TAYLOR.

EVER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having devolved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is hoped that extensive sales will furnish a considerable amount to aid in building up the Institution.

TERMS.—Sheep or Muslin, \$1 per copy—Calf binding, \$1 25—Extra calf, \$1 50.
Those who receive this paper are requested to make immediate and diligent efforts to obtain subscriptions. The result may be made known by letter addressed to Rev. Stephen Chapin, P. M., College Hill, D. C. Correspondents will please to state definitely the number of copies which may be desired, the kind of binding, and the manner in which they are to be forwarded.

June 5, 1840.

12.



THE Subscribers keep constantly for sale a large and rich assortment of WATCHES, JEWELRY, and SILVER WARE, of superior quality and workmanship.
Personal attention given to the REPAIRING of all kinds of Time Pieces.
STEELE & CROCKER, 193 Main-st., Hartford, Aug. 7, 1840.

DR. G. R. PHELPS'

Compound Tomato Pills.

The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior consideration. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, costiveness, &c.

The following Letters are selected from the numerous testimonials of its salutary effects—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.
Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it a trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past—I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. BESTOR.
New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Avon.
Dr. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia. Yours respectfully,
FRANCIS H. CASE.

Avon, March 9, 1840.
SARATOGA SPRINGS, 5th July, 1839.
Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in a surgeon. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with but little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 52 years. Sir, I can never speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

Gratefully, Yours, JOHN COLEMAN.
CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label is signed G. R. Phelps, M. D.
For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37½ cts. Hartford, July 10, 1840. 3m17.

New Goods at A. F. Hastings'.
JUST received from New York, a general assortment of seasonable goods, purchased during the past week, among which are many very scarce and desirable styles.

Printed Muslins and Lawns, in fancy colors; do. Morning and Second Mourning light Prints and Mouslin de Laines; very splendid light figured silks, in stripes, &c. New styles Gambroons and Drilling, for men's and boys' Summer wear. Parasols and Umbrellas; Linen Cambric Handkerchiefs, &c., all of which will be offered very cheap for sale.

May 22. 10

More New Goods.
TWEEDY & BARROWS, are receiving from the New York Auctions, and Importers, a new supply of Fashionable and desirable Dry Goods, which they are now offering cheaper than ever. All we ask is, an examination of our Goods to insure the sale.

May 22. 10.
STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by
ROBINS & FOLGER.
Hartford, Feb. 1840.

BOOKS.

THE subscribers, successors of Canfield & Robinson and Gurdon Robinson Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.
Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.
Cruden's, Butterworth's, and Brown's Concordance. Home on the Critical Study of the Scriptures.
Do. on the Psalms.
Fuller's Works.
Dwight's Theology.
John Bunyan's Works.
Paley's Works.
Clark's Discourses.
Burder's Village Sermons. Saurin's Sermons. Wayland's do. Jay's do. Payson's do.
Jay's Lectures.
Jay's Exercises.
Jay's Prayers.
John's Archæology.
Hug's Introduction.
Storr and Flatt do.
Louth's Isaiah. Louth's Hebrew Poetry.
McEwen on the Types.
Howe and Bates' Works.
Stewart on Romans and Hebrews.
McKnight on the Epistles.
Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.
Hodge on Romans.
Pridgen's Connexions. Shuckford's do.
Newton on the Prophecies.
Knapp's Theology.
Dick's Works.
Robert Hall's Works.
Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bell, B. Allen, Payson, Heber, Mrs. Johnson, Henry Martyn, Cahin, Luther, Mrs. Huntington, Swartz, Jacobs.
Mosheim's Church History. Milner's do. Jones' do.
Dodridge's Family Expositor.
Cottage Bibles.
Henry's and Scott's Expositions.
The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paragraph Bible by Coit and Nourse.
Wesley's Works.
Henry's Daily Commentary.
Plenary Inspiration of the Scriptures, by Rev. S. Noble.
Bickersteth's Works.
Evidence of Christianity, by Alexander, Paley, Jenyns and Leslie.
Young man's Closet Companion.
Good's Better Covenant.
Cases of Conscience.
Olausen on the Genuineness of the New Testament.
Philosophy of Benevolence, by Church.
Hannah Moore's Practical Piety. Do. on Prayer.
Phillip's Guide.
Phinney's Lectures.
Physical Theory of another Life.
Harvey on Moral Agency.
Corner Stone, Way to do good, and Young Christianity, by Abbot.
Worshiper's Practical View.
Brown's Lights and Shadows.
Judd's Review of Stuart.
Cogswell's Manual of Theology.
Means and Ends.
Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.
Book of Common Prayer, various size and binding.
Select Family Sermons, by Bishop McIlvaine.
Campbell on the Four Gospels.
Tyndale's New Testament.
Life of Jeremy Taylor.
Holy Living and Dying, by do.
Child's Book of the Sabbath.
Dominion of Christ.
Symington on the Atonement.
Bunyan's Holy War.
Walk about Zion.
Soldard's British Pulpit.
Hill and Valley by Catherine Sinclair.
Drelicourt on Death.
Memoir of Rev. J. Vail.
Fragments by Dr. Spring.
Miller's Clerical Managers. Do. on the Christian Ministry.
Imitation of Christ, by Thos. a Kempis.
Greenfield's Greek Testament, &c. &c.
ROBINS & FOLGER.

New Goods.

OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French; Bombazines; Linen Handkerchiefs; Italian Silk; Pie Nix, Silk, and Cotton Gloves; Italian hat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purse, 17 cents; Mouslin de Lane Shawls, 25 cts.; Chalkey Handkerchiefs, 37½ cts.; do. Scarfs, 17 cents; 8-4 Broche Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by
A. F. ALPRESS,

May 8, 1840.

**MITCHELL'S
School Geography and Atlas,
WITH OUTLINE MAPS.**

THE study of Geography has been greatly improved, and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.
Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.
Sold Wholesale and Retail at R. WHITE'S and by
ROBINS & FOLGER.
Hartford, Feb. 1840.

New Series of School Books.

PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robinson, No. 100 Main-st., Hartford.

Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies; "stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth, among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emerson of Andover; Professors Holland and Stuart, of Washington College; J. P. Bruce, of Hartford Female Seminary; Rev. Jonathan Goad, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

Second—The "READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.

THIRD—"PRIMARY READER," by John Hall, Esq. for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patronage.

Practical System of Arithmetic for the use of Schools, by Jesse Olney, A. M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample approval than this work has received from competent Teachers and Committees.

"OLNEY'S INTRODUCTION TO THE STUDY OF GEOGRAPHY," intended to precede his larger work with 8 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellow, Esq. A superior edition of Testaments for schools, 12 mo.—Sheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

To the above we append the following note just received.
Farmington, Ct., Plainville Soc., June 5, 1840, Messrs. Robns and Folger,

Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it very instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health), to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, J. C. HART.
Robns & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms. [March 27]

Prints! Prints!
CHEAP! CHEAP! CHEAP! TWEEDY & BARROWS are now selling prints from 4 to 34 cts. per yard, to which we would particularly invite the attention of those wishing to purchase. They are selling at 263 Main Street. They are uncommonly cheap. Call and see.
May 22. 10.

Broad Cloths.
MORE of those very cheap Cloths just received, together with a full supply of different colors and qualities, all of which are warranted good and cheap at 263 Main st.

THE Person who a long time since borrowed of the subscriber a book called "Riley's Narrative," is requested to return the same without further delay.
Hartford, June 26, 1840. B. HASTINGS.

W. S. CRANE, DENTIST.
Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmley, J. R. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.
March 20.

**HARTFORD
Fire Insurance Company.**
Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Coffee House, generally, from fire or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.
Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allen,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.,	Junius S. Morgan,
Albert Day,	Ezra White, Jr.,
John D. Russ,	

JAMES G. BOLLES, Sec'y.
March 23, 1838. tf1

**ETNA
INSURANCE COMPANY.**
Incorporated for the purpose of insuring against Loss and Damage by Fire, only.
CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore detached from its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE
Thomas K. Brace, Stephen Spencer,
Thomas Belden, James Thomas,
Samuel Tudor, Eliza Peck,
Griffin Steadman, Daniel Burgess,
Henry Kilbourn, Joseph Church,
Joseph Morgan, Horatio Alden,
Elisha Dodd, Ebenezer Seelye,
Jesse Savage,
Joseph Pratt.

THOMAS K. BRACE, Pres't.
SINMON L. LOOMIS, Sec'y.
The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.
Hartford, March 30, 1838. tf2